VOL. 14 FEBRUARY, 1971 NO. 10

MARION D. OPPHILE, 32°
Newly Elected Master of Kadosh,
New Bern Consistory No. 3

REGULAR MEETING

NEW BERN LODGE OF PERFECTION NO. 6
Monday Night, February 8, 1971
8:00 P.M.

— Refreshments —

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C. 28560

ROBERT L. PUGH.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

Address all Communications to THE SECRETARY, P.O. Box 1449, New Bern, N. C.

Second Class Postage paid at New Bern, N. C.
SUBSCRIPTION PRICE — INCLUDED WITH ANNUAL DUES. CIRCULATION 4,500

Vol. 14 No. 10
New Bern, N. C. February, 1971

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Junior Warden	N. M. Baxter
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Almoner	W. C. Chadwick
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ALLEGIANCE

Ill. Henry C. Clausen, 33°, Sovereign Grand Commander Southern Supreme Council

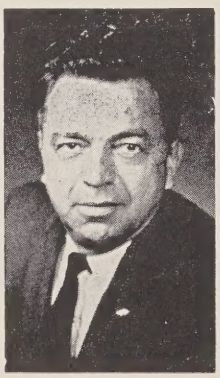
The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-third Degree, the Mother Supreme-Council of the World, whose see is at Charleston, in the State of South Carolina, of which HENRY C. CLAUSEN, 33°, is Grand Commander, C. FRED KLEINKNECHT, JR., 33°, is Grand Secretary General, JAMES G. JOHNSTON, 33°, is Sovereign Grand Inspector General in N. C., and ROBERT L. PUGH, 33°, is Personal Representative in the Valley of New Bern of the Sovereign Grand Inspector General in N. C.

Ill. James G. Johnston 33°

THE SCOTTISH RITE CREED

The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission and the guarantee of equal rights to all peoples everywhere, the end of our contention.

Bagpipe Skirls



Dear Brethren,

How's the New Year treating you? More important, how're you treating yourself and your fellowman? In simple language, how is life? Here's a little poem, with author unknown, that tells us what life could, and should be like.

CANDLE LIGHT

A candle's but a little thing —
It starts with just a bit of string.
Yet clipped and dipped with patient hand,
It gathers wax upon the strand.
Until, complete and snowy white,
It gives at last a lovely light.
Life seems so like that bit of string —
Each deed we do, a simple thing.
Yet day by day, if on life's strand,
We work with patient heart and hand,
It gathers joy, makes dark days bright,
And gives at last a lovely light.

* * * * *

Government spending gives you an idea why laws are called bills.

* * * * *

Wife to aspiring politician: "How was the applause after your speech?"

Husband: "It sounded like a caterpillar in sneakers romping across a Persian rug."

* * * * *

Wife to husband as they leave party: "Just because I'm a few pounds overweight — must you keep referring to me as a barrel of fun?"

* * * * *

When the little girl's kitten was run over by a truck, the child was inconsolable. Trying to comfort her, her mother said, "But darling, doesn't it make you feel good to know that Taby has gone up to meet God?"

"C'mon now, Mom," snorted the child impatiently. "What would God want with a dead cat?"

* * * * *

When you overhear a young lady saying, "I wore a hole in the seat of my stockings," you know the times are changing.

* * * * *

It's fortunate that we have freedom of speech, but it's unfortunate that the supply usually exceeds the demand.

* * * * *

Don't spend all your energy trying to love your enemies. Save some for loving your friends a little more.

* * * * *

"Has your son's college education been of any value?"

"Oh, yes. It cured his mother of bragging about him."

* * * * *

Junior: "What happens to cars when they get too old to run?"

Mother: "Someone sells them to your father."

* * * * *

Live today to the fullest. Remember it's the first day of the rest of your life.

* * * * *

The average household consists of a husband who makes the money and a wife and children who make it necessary.

* * * * *

Woman to bank teller: "I'd like to open a joint account."

"With your husband?" asked the teller?

"Of course not," answered the woman, "with someone who has some money."

* * * * *

Now, my friends, one to go on until we meet again. When we do the best we can, we never know what miracle is wrought in our own life or in the life of another.

Your piper,
Paul Stevens

SECRETARY'S PAGE

R. L. Pugh, 33°

We are now at the midway point between the Unity Reunion which was completed last November and the forthcoming Immortality Reunion which will be held April 13, 14 and 15. In fact we have only three months in which to make our preparations for a new class of candidates.

Ambassadors have been selected to serve in practically every Blue Lodge in our jurisdiction or territory. It is quite possible, however, that some Blue Lodges have been overlooked in this resepct and if this is the situation in your area, kindly let us know, and at the same time give us the name and address of some worthy 32° Mason who will be willing to utilize his time and energies in behalf of the Scottish Rite. These Ambassadors are an important agency of our organization. Upon them we have every right to depend in the dissemination of Scottish Rite information to others in their area and also to assume the leadership role in making contacts with prospective members. We expect to be hearing from these Ambassadors within the near future.

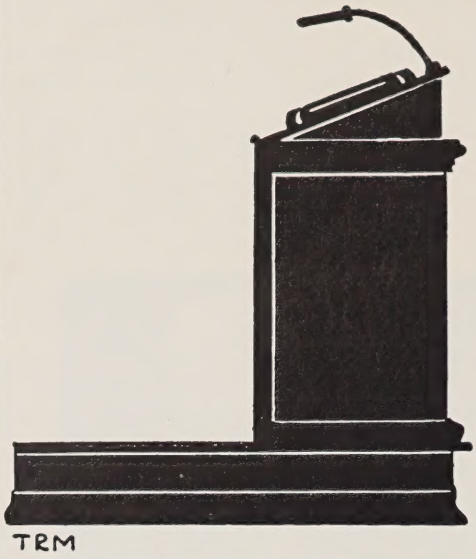
Emphasize the fact that the Immortality Reunion is going to honor one of our outstanding and most beloved Thirty-Third degree members, Brother Richard (Dick) H. Lucas, of Plymouth, N. C. Brother Dick, at the time of this writing has just undergone major surgery for a colostomy in Watts Hospital, Durham, N. C. It is reported that he withstood the operation successfully and it is hoped that the dominant courage and faith which have been his laudable characteristics will bring him safely through this experience. To honor him, as he should be honored, Scottish Rite Masons throughout our area should do everything in their power to make this class the largest we have ever had. Certainly this would be the most pleasing gesture we could make to our beloved Brother.

Let us then begin to organize our efforts to the end that not a single prospect shall be overlooked.

Sincerely and fraternally,

R. L. Pugh

Robert L. Pugh, 33°
Secretary



From The Classroom

BY EDWARD P. BLAIR, 33° CLASS LECTURER

HAPPY NEW YEAR!

We toss the words "*Happy New Year*" around so lightly at the turn of the year, without thinking much of what really makes a New Year or as far as that matter, "an old one", happy.

Here is the record of a celebration of a New Year that goes to the heart of the matter of lasting happiness. The bells were ringing in, not only a New Year but a New Century. A soldier in Cuba, years ago, was sitting down to write a letter to his wife. It was the first one he had been able to write after a very serious illness. This soldier was not an ordinary soldier, he was not high in rank but high in service. His name was Walter Reed. He had volunteered with four others to risk their lives by submitting to be exposed to "yellow fever" in order to see whether or not it was carried by mosquitos and whether or not it could be cured.

The experiment was a successful one. The carrier of yellow fever was discovered along with a cure. When Walter Reed wrote to his wife, he said, "The prayer which has been mine for twenty years has been that I might be permitted in some way to alleviate human suffering and help others, it has been granted."

This was the spirit that enabled Walter Reed to say "*Happy New Year*" and the spirit that made his name honored throughout the world.

"*Happy New Year*" — How do you mean it? Is it for others? The one underlying tenet of Scottish Masonry is "OTHERS". Change yourself so that you may, through your life, change others. Everything in Scottish Masonry has reference to God, your neighbor and your self. Without God, it would not have real meaning, for through that medium, we think of others.

Some people base their faith on things that can actually be demonstrated, that can be seen. To them knowledge is the beginning and the end of everything. But you know God can cause us to do a lot of strange things. He can cause us to go the extra mile.

We do not understand everything about electricity, television, computers, etc., yet we use them, enjoy them and pass it on to others. Scottish Rite Masonry, like a wise mother, prefers to teach others by influence, atmosphere, and by Faith.

Scottish Masonry causes one to think. To think of himself, then it leads to others. What better way is there for one to live. It has often been said that "Service" is the rent that we pay for the space that we occupy, while going through this life of ours.

What do you mean when you say "*Happy New Year*"? A Happy New Year should be one that lifts our eyes upward, then outward to others, for we ennoble our own daily living when we practice it on others. Who else then is there left to practice on? "No man is an island", we were placed here together, not as dumb animals, but with a purpose. This reaches its full meaning when we say to others, Merry Christmas - *Happy New Year!*

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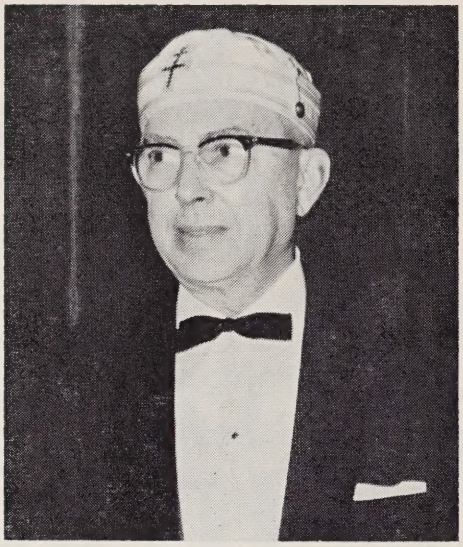
TUESDAY, APRIL 13

15°-29°
WEDNESDAY, APRIL 14

30°-32°
THURSDAY, APRIL 15

SORROW — SORROW — SORROW



WILLIAM CHARLES MOORE, 33°

Date of Birth: October 4, 1900
Place of Birth: Craven County, N. C.

Date of Death: January 5, 1971
Place of Death: Charlotte, N. C

The Scottish Rite Bodies in the Valley of New Bern sustained another very severe blow when word was received of the passing of one of our most beloved Brothers, William Charles Moore, 33°. Brother Moore passed away in the city of Charlotte where he had been a patient for some time in the Charlotte Memorial Hospital. After several months of a valiant fight he succumbed to the ravages of disease on January 5, 1971.

Funeral services for Brother Moore, age 70, were held at 11:00 o'clock Thursday morning, January 7th, in Centenary United Methodist Church at the same time as that of his Brother-in-law, Elisha Harry Bunting, 32°, K.C.C.H. of 1610 Tryon Road, New Bern, and who also died Monday night.

Rev. James H. Miller, Jr., pastor officiated, assisted by Rev. Robert L. Pugh, and interment was in Cedar Grove Cemetery with Masonic graveside service.

Survivors are his wife, Mrs. Margaret Bunting Moore; two sons, William C. Moore, Jr., of Charlotte and Frank Bunting Moore of Warsaw; three grandchildren; a sister, Miss Mary Grey Moore of Washington, D. C.; and a brother, Ernest Moore of Washington, D. C.

He was a member of St. John's Masonic Lodge, New Bern Scottish Rite Bodies and Sudan Shrine Temple. He was Past Master of his Masonic Lodge, and served one year as Secretary during the tenure of A. A. Kafer, Jr., as Grand Master of the Masons of North Carolina. He was a past member of Sudan Shrine Patrol.

In October, 1951, he was elected by the Supreme Council of Scottish Rite Bodies to receive the honorary rank and decoration of Knight Commander of the Court of Honor and in October, 1957, was coronetted with the honorary Masonic 33rd Degree, the highest honor bestowed by Masonic Organizations.

He served as Assistant Director of degree work with the New Bern Scottish Rite Bodies, serving as Master of some of the degrees.

He was a past Exalted Ruler of New Bern Elks Lodge, and served as Treasurer for a number of years prior to his illness.

He was an active member of Centenary United Methodist Church and a member of the church's Official Board for a number of years.

He was Secretary of the Board of Education of the City of New Bern.

Before his retirement, he served as bookkeeper for the Baugh Chemical Company.

Pallbearers were A. A. Kafer, Jr., H. J. MacDonald, L. T. Barrington, James W. Brewer, Francis Clark and E. P. Blair.

SORROW — SORROW — SORROW

ELISHA HARRY BUNTING, 32°, K.C.C.H.

Date of Birth: April 21, 1908
Place of Birth: New Bern, N. C.

Date of Death: January 4, 1971
Place of Death: New Bern, N. C.

Another member of the Court of Honour of the Scottish Rite Bodies in the Valley of New Bern was called to his Eternal Reward when Elisha Harry Bunting, 32°, K.C.C.H., and more popularly known as "Speed", passed away at his home on Monday, January 4th, at 6:30 o'clock P.M.

Double funeral services for Brother Bunting and his brother-in-law, Brother Will Moore, 33°, were held Thursday morning, January 7, 1971, at 11:00 o'clock in the Centenary United Methodist Church. Both the brother and brother-in-law were interred in the same family plot in Cedar Grove Cemetery in New Bern with the Rev. James H. Miller, Jr., Pastor, officiating and assisted by Brother Robert L. Pugh, 33°. Graveside Masonic rites were conducted with Brother Charles T. Potter, 33°, officiating.

Surviving Brother Bunting are his wife, Mrs. Julia Winfield Bunting; two sons, William C. Bunting, member of the New York Nets Professional Basketball Team, Garden City, N. Y., and Sgt. Elisha Harry Bunting, Jr., Elgin Air Force Base, Florida; a daughter, Miss Julia Jane Bunting, student at East Carolina University, Greenville; and a sister, Mrs. W. C. Moore of New Bern.

He was born on April 21, 1908, in New Bern, son of the late Mr. and Mrs. Frank Bunting. He graduated from New Bern High School and Duke University, Durham, where he was a member of the football team.

He was associated in the lumber business with his father and brother, the late Carl F. Bunting, until their deaths and the business sold a few years later.

He became a Master Mason of St. John's Lodge and a member of New Bern Scottish Rite Bodies in the fall of 1933 and a member of Sudan Shrine Temple in 1934. In 1936 he was elected Master of St. John's Masonic Lodge and the same year was Exalted Ruler of New Bern Elks Lodge. He was a member of Sudan Temple Patrol of which he was Captain in 1945-46.

On October 18, 1955, he was elected by the Supreme Council of Scottish Rite Bodies to receive the honorary rank and decoration of Knight Commander of the Court of Honor.

He was a member of the Scottish Rite Degree Team for 30 years participating in the Fifth Degree at each Scottish Rite Reunion. He followed his brother in each office of St. John's Lodge.

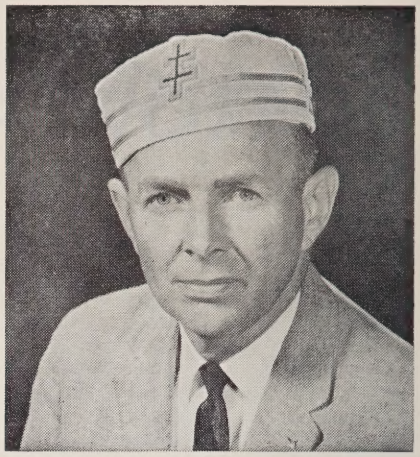
He was a member of Centenary United Methodist Church and a past member of the Church's Official Board.

Pallbearers were John C. Moore, J. P. Blanchard, W. H. Scott, Jack Lee, Dr. Charles B. Johnson, John G. Dunn, Jr., Norris Reed, Jr., and Frank Noble, Jr.

DOWN ONSLOW WAY

By

Reynold S. Davenport, 33°



I've recently started a collection of burned-out light bulbs, discarded automobile tires, ball point pens, lawnmower blades, hair curlers, and TV tubes. Without even advertising my needs I've already filled the attic, three closets, and half the crawl space under the house. My collection would probably weigh in at close to a ton and at today's going prices it would probably fetch about four dollars and eighty cents. It isn't a collection that folks come around to gape at and envy and try to buy, but just think what it will someday mean to our children and grandchildren.

Now if my parents and grandparents had shown any real consideration I could today be wallowing in the luxury of fruit jars, kerosene lamps, wash pots, coffee-grinders, and all sorts of old goodies. But they didn't have the foresight to see that I'd be needing all those items so I just don't have 'em and it would cost upwards of two or three thousand dollars to lay in an adequate supply. I've been out of fruit jars for the longest kind of time and I haven't experienced the all-around handi-ness of a kerosene lamp in more years than I can remember.

Well, I intend that my descendants shall be able to clutter up their homes with all sorts of stuff that grandpa and grandma used back in the old days. Our grandchildren, Laura and Jeff, are both under three and are not right now particularly concerned with their future need for the valuable items I'm storing up for them. I doubt if they'd trade a bottle of milk or a dry diaper for the whole works. But old grandpop is looking ahead — the day will come when they will be some sort of thankful for the foresight of their wise and honored ancestor.

About fifty or sixty years hence Laura will absolutely awe a gaggle of females with a box of little round gadgets and all of them will try to guess what the

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things are and they'll finally give up and then Laura will proudly announce that her very own grandma once curled her hair with 'em. Then the gaggle of females will say, "How quaint," or, "did you ever?" or, "where did she find the time?" or, "can you imagine?" and make all those other sage remarks that women are so prone to drop.

Meanwhile, Jeff will point out to some friends a group of mysterious metal objects on the wall of his den and these friends will be just as baffled as was Laura's gaggle. Whereupon Jeff will gravely explain that back in grandpop's day there was enough room in the world that people had yards, that grass grew in the yards, and that these things on the wall are blades from an antiquated machine with which grandpop cut that grass. One of Jeff's friends will ask what was grass, and another will want to know what yards were. Still another will wonder why folks back in those days took the time and trouble to grow something that they had to hop right out and cut every whipstitch, and if Jeff is going to have the answer to that one I sure would love to live long enough to hear it.

Laura will be showing the gaggle a marvelous collection of TV tubes and explaining that they were integral parts of a brightly-lit box that her ancestors used to sit and gawk at for hours on end while the whole world outside was going to pot, and the gaggle will be nodding knowingly and saying it's no wonder the Eskimo Empire has established world control.

Jeff winds up the evening's entertainment at his house by letting his friends gaze upon — even touch — a fine set of tires. Jeff tells them that these objects, when properly mounted and inflated, supported the cumbersome machines which their ancestors used to kill and maim each other until more sophisticated means were devised.

I'm thinking about adding a few lumps of coal and several empty cigarette packs to the collection. In fact, if Mary Frances will let me use just one more closet I'm contemplating storing up some marriage licenses, some barber tools, and some church pews. You see, to really enhance the value of a collection like this you need to save those items which show signs of going out of style right away.

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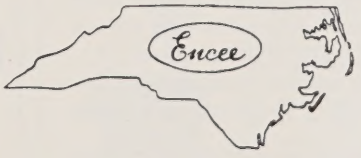

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

INVESTED TO SERVE

"I have never had so much crammed in my head in so short a time!" "I have never felt just as I feel right now!" It has been equal to a great education for me." "I can never be the same again." These, and many other comparable words, are the usual expression one hears at a Scottish Rite Reunion. Men are invested with great principles, secrets, signs, tokens, words, and outward signs of attainment. Yet, is this all that one could reasonably expect to come forth from such a dynamic experience? Hardly!

The truth taught is that the life God calls men to enter is one of service. We are invested to serve. Such truth is taught by showing us, first of all, that service and dedication are real and essential parts of life. One is made to feel his kinship with the Almighty. In this realization comes the mandate to serve. The most of the symbols of our craft really point to service. No service becomes really effective except the employment of a total self . . . done through physical active participation in the affairs of our world. As the body is not complete without the hands, so life without service is incomplete. This may seem to eulogize men of action at the expense of the thinkers of the world. Not at all! Rather it is just the acknowledgment of the fact that all the service of the thinkers, of science, of the mysteries, only became available to us through the exployment of our physical faculties. Perhaps medical science is a very good example of this fact. My father was a physician. Yet, I am caused to wonder what would have happened to the patients under his care if he only sat and read and thought. I do not recall many days passing but that he was reading and learning more about his profession. Yet, the knowledge of the healing arts had to be brought to bear on the bodies of suffering individuals. Even so as we contemplate the great lessons of Masonry. It is impossible to overwork the world of service. It is the very nature of life itself. We are invested to serve!

We should recognize that no service, however noble and glorious, is an end unto itself. All service has for its end and purpose the glory of the Almighty. It makes no difference what one may do in this life, the final measure is whether it has been done for the glory of self or God. An action which has as its purpose self display and advertisement and gain falls short of real service. In fact, it is a degradation of our power to serve, and must fail to benefit even those whom we would serve. Much feverish activity of the day — if measured by this standard — must fail to qualify as service acceptable and right to God or to man! Thus we begin to see a glimmer of what it means to be invested as a Scottish Rite Mason.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

We are invested to serve. The dedication of the Mason is for the whole of life. This ought to be the heart's desire of every Mason: to be God's representative on the earth. Men should never turn to us for help and find that they have turned in vain! Let us not confuse activity with service. It is good to remember that "They also serve who sit and wait." But it is more important to remember that there are some of us who have, possibly been so filled in activity, as to miss the reason for being! Let us serve one another in love. For the servant of God as a Mason must not be one whit behind others in his readiness and willingness to minister quickly to the needs of humanity. Always one motive ought to be present: the glory of the Almighty. The work which we are called to do, whatever its nature, is work set forth on the Trestleboard by the Great Artificer of the Universe. From Him do we get power to do the job; in His name we perform the duty and service. Masons will need to recognize again that we, too, must give evidence of our heavenly origin and our spiritual employment, if we would invest our work with the spirit of service and live and serve for the good of man and the glory of God.

We are the hands of the Almighty on the earth. We are to be used for his glory in ministering to the needs of our time and place. We must become — if we would be worthy of our investiture — hands that serve.

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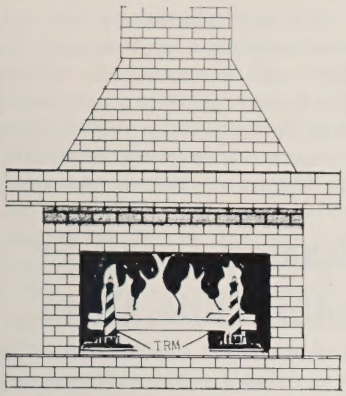

HEARTHSIDE CHATS

By

Tom MacRae, 32°

One of the most dedicated Masons in North Carolina, a man that gives freely of his time to all facets of our various orders, is Gerald W. Ringler of Jacksonville and Camp Lejeune.

Like many others, we wonder how he can find the time to devote to the Blue Lodge, York Rite, Scottish Rite, Eastern Star, Shrine and, on occasion, to the DeMolay.

And his family has to be "something special" to allow him to spend so much of his time away from their home. He may have solved this problem by getting Mrs. Ringler into the Eastern Star . . . a thought some of us might consider.

Brother Ringler is past master of New River Lodge No. 736—as a matter of fact he was its first master. There's not a "chair" or position in the various degrees that he can't handle on a moment's notice and he has proved this more times than we can recall.

At Camp Lejeune, clad in the uniform of the day and displaying a master sergeant's chevrons, he still finds time to work with Masons while supervising the work of his mess hall. He speaks with the authority of a four-star general on both the subjects of cooking and Masonry.

The Pennsylvania native is a certified lecturer, and the lectures he gives on the various Blue Lodge degrees are accurate to the letter. Better still, he enjoys giving them and many Masons enjoy them as much as the new members listening for the first time.

Masons of his caliber are few and far between, and just this once we thought it would be nice to toss a bunch of flowers to a man who can still smell them . . .

* * * *

Last year we devoted a column to the hog-raising ability of Brothers Charlie W. Summerlin and Billy Morris. As we recall, the final cost of their pork chops came to around $3.50 per pound after all expenses were paid.

The Brethren may like knowing that the same two gentlemen (?) last month slunk quietly back to their "pig farm" in the Swansboro area and presided at new hog-killing rites.

Our offer to kill the hogs (we have a new Super .38 automatic pistol that hasn't been fired) was firmly and rudely ignored. This time they don't want any witnesses who are able to discuss the "cost price" of the Summerlin-Morris pork. It'll probably be higher than last year's . . .

* * * *

Have you paid your 1971 dues? If not, follow our example. We are sending a check along with this monthly article to Brother Pugh and at least save the price of a six-cents postage stamp!

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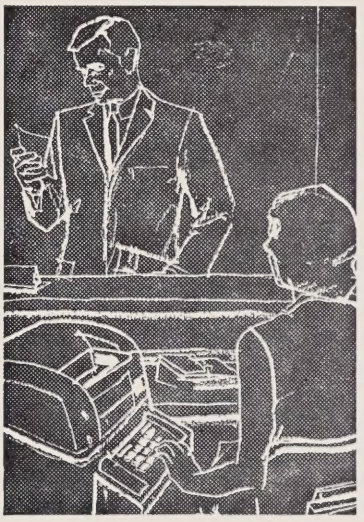

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SCOTTISH RITE CLUBS

Albert Pike Scottish Rite Club

"The Albert Pike Scottish Rite Club" held its regular meeting Monday night, January 4, 1971, at "Tetterton's Restaurant" where a delicious steak dinner was enjoyed by the club.

Our next meeting will be Monday night, February 1, 1971, 7:00 P.M. at Tetterton's Restaurant.

Now that Christmas is over and we are journeying into a new year, we should never forget one of the most profound lessons we learned when we were initiated in Freemasonry, the idea of life as a journey. This idea runs all through the symbolism of Freemasonry. As we journey from West to East in quest of that which was lost, we naturally travel through the Scottish Rite Degrees whose amazing revelations facilitate the search for truth. It is one evidence of man's interdependence upon man and man's dependence upon God. No force has ever been marshalled strong enough to suppress truth and knowledge. Man's thirst for knowledge has not ever been . . . cannot ever be . . . quenched. His inquisitiveness has explored the ocean depths, traversed interplanetary space, developed the wonder drugs, transplanted human limbs, kidneys, hearts, prolonged life, given us rapid transportation, instantaneous communication and abundant food supplies. This has been, and still is, the work of scientists.

None of these discoveries could have been made without God's consent and direction. Each of them has given us a greater concept of God's character. His intelligence, His dignity, His compassion and His providence toward us. And still man has not learned to live with himself, much less his neighbor.

As we will soon be leaving the cold winds of winter and, approaching the days of spring with their balmy sunshine, let us miss no opportunity to endeavor to convince our Blue Lodge Brethren that with more material development, we need more spiritual development, that with more intellectual power, we need more moral power; that with more knowledge, we need more character; that we do not need more law, but we do need more culture; that we do not need more government, but we do need more humanity. It is on this side of life that it is desirable to place the emphasis of Scottish Rite Masonry in man's search for more knowledge.

The success or failure of "Scottish Rite Masonry", the justification for its protection, encouragement and support by Freemasonry, will be measured by our ability to minister to this great cause, and perform its necessary services and make the required redeeming sacrifices.

Wilmer C. Chesson, Secretary

Beaufort County Scottish Rite Club

The Beaufort County Scottish Rite Club held their first meeting of 1971 January 3rd, at the Washington Masonic Lodge on West 5th St.

This was a charcoal steak cook-out with each member furnishing his own steak. Supper was served at 6:30. Jack Tripp gave the invocation. Charles and Margerite Hester with Robert and Florence Mohler made the arrangements for the meal. Delicious baked potatoes, tossed salad and French bread with plenty of coffee and all the extras.

Following the meal a delightful social hour was enjoyed. There were only twenty-five members present. It was thought that because so much football activity was scheduled during the meeting hour this may have caused the light attendance.

While the ladies were cleaning-up after the meal, the men assembled for the business session.

President Ray Alexander presided. He

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thanked the club for honoring him and for the confidence placed in him. The election was held in his absence.

The minutes were approved and the Treasurer's report given. Ashley Leggett resigned from the office of Secretary. He informed the members that he had served as Secretary for five years and now he sought relief. He did accept chairmanship of publicity. Edward Ray Edwards was elected to the office of Secretary.

Mr. and Mrs. Peck Lassiter were welcomed as new members. Ashley Leggett gave a report on the open house held at the Scottish Rite Temple in New Bern on Sunday afternoon December 20th. He also gave an explanation of the significance of the regulation cap, which is the badge of a Scottish Rite Mason. He explained the different denominations of the cap. When it should be worn and its respective significance.

The next meeting is to be held at the Beaufort County Law Enforcement Officers' Club on Tranters Creek, just off highway 33 about five miles from Washington. It was suggested that those members who do not know how to find the club should meet at the Washington Masonic Lodge on West 5th St. by five-thirty Sunday afternoon, February 7th, and they will be shown the way. Julian Vann and Edward Ray Edwards will be responsible for food arrangements.

Ashley G. Leggett

East Carteret Scottish Rite Club

A meeting of the East Carteret Scottish Rite Club was held in Franklin Lodge No. 109 on January 4th at 8:30 p.m. The purpose of this meeting was the election of officers for the coming year. Those elected were Bro. A. C. Blankenship, President; Bro. J. W. Bryan, Vice-President; Bro. J. C. Campobasso, Secretary-Treasurer.

Out-going President Stanley Gillikin thanked all for a job well done during the entire year, for sending more than 20 candidates to New Bern, and expressed his hope that 1971 would be an even better year.

Thirty-two members were present, and several of them had some remarks to make about the past and hope for the future. There being no further business, the meeting was adjourned.

John C. Campobasso,
Secretary-Treasurer

Lenoir County Scottish Rite Club

The Lenoir County Scottish Rite Club met for the first time in the new year, 1971, at Kings Restaurant with Brother Calvin Jackson presiding. The invocation was opened with prayer by Brother Bill Leggett. A very delicious meal was enjoyed by all. The business meeting followed with the election of officers for the ensuing year.

The new President was Brother Ronald Wall; Vice-President, Brother Carroll Mercer; and Secretary, Brother Marvin L. Kornegay. The attendance was 35. Six new members were welcomed to the club who were Leonard Brown, Delma Gray, Don McDonald, Bill Leggett, Jr., Henry Howell, and Ervin Conklin. Brother Bill Leggett gave thanks to all who helped him with the 32nd Degree at the last reunion. Full support was promised the new officers by all members present. The meeting was closed and the benediction was given by Brother Bill Leggett who also installed the new officers. We hope to get more news to the Bagpipe this year than in the past.

Marvin L. Kornegay, Secretary

Martin County Scottish Rite Club

The Martin County Scottish Rite Club met at "Your Restaurant" in Robersonville January 6th, with 28 members present.

At this meeting new oficers for 1971 were installed by Brother Hilton Forbes, as follows:

W. R. "Bud" Swain, President
103 Edgelea Avenue
Williamston, N. C. 27892
J. L. Williams, Vice-President
Box 426
Robersonville, N. C. 27871
T. M. Britton, Secretary-Treasurer
213 Roosevelt Drive, Box 209
Williamston, N. C. 27892

After the installation of officers, Bro. John L. Swain, our speaker, gave us a most timely and informative talk on "Law Enforcement".

Sincerely,
T. M. Britton, Secretary-Treasurer

New Bern Scottish Rite Club News

During the past two months we have been doing a lot of celebrating, as a nation and as individuals.

In November we set aside a day and called it "Thanksgiving". On that day we were especially mindful of our blessings—home, friends, health, etc. Isn't it

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a pity that we are not especially mindful of these blessings as we begin every day? Can you imagine what an improvement it would make on our personal lives and therefore, on our nation?

In December we set aside a day and called it "Christmas". On that day we were especially mindful of God's greatest gift to His world, His Son, Jesus Christ. A life lived as an example to us.

Perhaps since December 25th we have taken time out from our busy world and compared that life with ours. Many people do this in the closing days of a year. Therefore as they come to January of a new year they determine to become better. New Year resolutions are made. Can you imagine what a wonderful world we could have if all the New Year resolutions were kept? It would be a great improvement if only a few were kept.

The world when God created it was a wonderful world. 1971 finds God's world still a wonderful world. To be sure, there are battle scars that man has written across the pages of the year.

1971 finds us facing great crisis in our world, wars, hate, unrest, violence, the crumbling of law and order. All great nations that have faded from the face of history are those nations where "the people" did not resolve to correct the things that mar the beauty of God's world.

Among your New Year resolutions may we as Scottish Rite Masons resolve to be among "the people" who will make our country strong and worthy to go into the pages of history. If each Scottish Rite Mason made this resolution and kept it for the year 1971 then 1972 would find America—America the beautiful. One corner of God's world, to draw the other corners into a rounded glove of peace and good will.

Can this be? Of course it can. All it needs is a begininng. Let it begin with you. Face 1971 by saying "It is going to be a good year. How do I know? Because I am going to make it so. How will I make it so? With the following guide to a New Year:

"And I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown!

And he replied: Go out into the darkness and put thine hand into the Hand of God.

That shall be to thee better than light and safer than a known way."

Your Secretary,
Johnny R. West

NOTES OF APPRECIATION RECEIVED FROM THE FAMILIES OF:

Mrs. Nellie Baker Seifert
Elisha Harry Bunting, 32°, K.C.C.H.
George Hutton Gurganus, 32°

Your Prospect Needs To Know

To introduce your prospect to some of the fundamental principles upon which the Scottish Rite is based we are providing here a copy of a letter which is in widespread use among our Brethren as they contact their various prospects. Present this article to your own prospect and talk it over with him. The letter follows:

My dear Brother:

There comes a time in every man's life when he must take an inventory of himself. Why is he really here? What must he try to do and wherein can he get the most out of this life that is given to him? There is one settled fact to begin with, namely, we will never get out of this life alive. Each of us has certain responsibilities to himself and to his loved ones, and to that multitude of people who live around him. In considering these things, we must choose between one of two avenues of thought. Some men base their belief only on those things that they can see demonstrated before their very eyes. To them knowledge is the beginning and the end of everything. Faith has no place in their plans; it is only for the mystic.

However, those same individuals would not refuse electricity; they love their radios and TV. They never stop to think and honestly wonder how or why. So it is with man's faith. This strange power cannot be analyzed by the human mind, but those who have used it and have enjoyed its many blessings do not need to have it dissected or taken apart for their eyes to see.

My belief in Scottish Masonry is mine; it belongs to me. I cannot really pass it on to another. Each person must develop his own system of morals as he reads, attends the reunions, and takes part in its many activities. To me, Scottish Masonry contains the most beautiful system of morals of any movement, save our church.

Because we cannot get out of this life alive, it is most important in these trou-

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bled times, that men learn to think. This involves faith. We must believe in God, we must believe in ourselves, and in what we can mean to others round about us. I shall never believe that God's plan of creation was for us to do nothing, to be of no value to anyone, simply to exist and pass on unnoticed into the great beyond.

Scottish Masonry, like a loving and wise mother, prefers to teach by influence and atmosphere and by means of a spirit which seems to infiltrate those in its presence. It seems to grow within you, it never drives you, neither does it intrude. It is matter of gentle persuasion. All that Scottish Masonry requires is that we express a belief in God. It does not require that we analyze these thoughts. It simply lays them before us with words and actions. We are left to choose the path we wish to follow.

No man can put such a belief in words, nor does Scottish Rite Masonry ask him to do so. All that it seeks to ask is, simply and humbly, "in whom do you put your trust," and then it shows us the way to find the basis of that trust. Scottish Masonry asks you to think, to consider yourself and what you can be and can mean to others. It does this, because it is a fact that we will never get out of this life alive.

Scottish Rite Masonry teaches men the Fatherhood of God and the Brotherhood of Man. Then it shows that it is impossible to enjoy life at its best without both of these foundation stones. Scottish Masonry believes that people can live together in the same world with peace and harmony, even with different ideals and different ideas. It shows one how he can make room in the same world for others, by creating a place in his life that only others can fill.

Yes, I believe that Scottish Masonry raises our eyes upward and inward, so that we cannot help but see God and Man. I believe that the world is challenging all of us to reaffirm our faith in Masonry, in God, and in ourselves. I believe that Scottish Masonry can help us in our daily relations with man by teaching us how to live. I believe this because I have seen it tried and tested in times of stress and strain.

Thus, I know that Scottish Masonry is one of the most beautiful systems of morals on earth. I am glad that I am a small part of that great movement, and I am proud to pass it on to others.

May I discuss this further with you? Please give me a call.

Robert L. Pugh, 33°, Secretary

The Search for the Lost

By Robert L. Pugh, 33°, P.G.M.

(The following is an article written by the Executive Secretary for use during the Scottish Rite Reunion of the Charlotte Scottish Rite Bodies on April 25, 26 and 27, 1967. The class of candidates during that Reunion was designated. "The Crusader Class")

The Carolina Consistory has wisely chosen as the name for the group of men constituting the class of candidates for this Reunion: "The Crusaders." If you will meditate only briefly upon the meaning of this title, you will find therein any number of inviting and intriguing challenges. It is indeed doubtful if a more challenging title could have been found for this particular time, for certainly there has never been a time in the history of mankind when the indomitable spirit which characterized the original Crusaders was more necessary that it is today. Civilization today is faced with more challenges; it is confronted with more crises; it is meeting more obstacles and difficulties in every area of life than ever before. Each of these challenging areas calls for men of dedication, for men who willingly accept tremendous responsibilities, for men who will go forth under the domination of inspiring motivation such as you will be privileged to receive during the three days of this Reunion.

History and literature, both religious and secular, are replete with beautiful illustrations of numerous persons dedicating themselves to the recovery of things, or of people, who are in the category of "the lost." The fifteenth chapter of Luke's Gospel tells the story of the lost sheep, the lost coin, and of the lost or prodigal son, and each concludes with an expression of the intense joy that comes to the heart of the individual when that which was lost is found. The recovery signified an achievement of tremendous value.

The Holy Grail was said to be the cup which Jesus used at the Last Supper. Legend has it that Joseph of Arimathea took the Grail to England where sometime later it disappeared. It thereafter became a symbol of divine power,

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or truth, which was to become the object of quest for many a young knight during the romantic days of chivalry. It represented a lost spiritual power that needed to be recovered. It stood for the highest spiritual aspiration of man, and its recovery meant an achievement of the greatest spiritual significance.

The Crusades were expeditions organized to defeat the Moslems and to recover the lost Holy Land, where Jesus had lived and which was now overrun by these enemies of the Christian faith. These Crusades began just before A. D. 1100 and were occuring at about the same time that King Arthur and the knights of his Round Table were searching for the lost Holy Grail. Freeing the Holy Land from the dominion of the Mohammedans dominated the thinking and inspired the actions and activities of many hundreds of thousands of Europeans for a period of two hundred years. This, too, was simply a human effort to recover that which was lost. It represented the greatest spiritual accomplishment possible, the highest spiritual aspiration.

Do not all of these episodes in the history of mankind have a comparable significance for us today? Are we not still continuing our search for truth, a search for spiritual light such as that which characterized the father of the prodigal son, or the knights who went in search of the Holy Grail, or of the Crusaders who sought to free the Holy Land from the rule of the Moslems? Was it not an intense love for something that was worthy, for something that was born of the spirit, something that had the power to elevate them to a higher level and plane of living? Let this same spirit dominate and control our activities today, and there can be no doubt that we will press ever closer to the Truth. Congratulations to the members of this class, the latest members to enter our campaign in the great crusade for truth and light.

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	INCOME	*Anticipated Revenue 1971*
400	Initiations	$ 36,000.00
110	Dues	73,000.00
402	Rent — Masonic Theatre	3,900.00
403	Rent — Other	2,000.00
404	Interest	3,400.00
408	Bagpipe	4,000.00
		$122,300.00

	EXPENDITURES	*Expenditures 1971 Estimated*
600-A	Supreme Council	$ 9,000.00
600-B	Bagpipe	9,000.00
	ADMINISTRATIVE	
601-A	Salary — Secretary	8,460.00
601-B	Salaries — Clerical	12,678.00
601-C	Salaries — Other	1,020.00
601-D	Printing, Stationery, Office Supplies	2,200.00
601-E	Telephone, Telegraph, Postage	4,000.00
601-F	Heat, Lights, Water	6,000.00
601-G	Insurance	3,570.00
601-H	Taxes	1,800.00
601-I	Audit	400.00
601-K	Laundry	400.00
601-L	Robes & Sundry	1,500.00
601-N	Stage, Equipment & Supplies	500.00
601-O	Repairs & Maint. Office Equipment	1,000.00
		$ 43,528.00
	REUNIONS	
603-S	Spring	$ 6,000.00
603-F	Fall	6,000.00
603-L	Ladies' Entertainment	625.00
		$ 12,625.00
	ACTIVITIES	
604-A	Pre-Reunion (Small Parties)	$ 1,800.00
604-B	Ladies' Night Parties	7,000.00
604-C	Easter Services	700.00
604-D	Meeting Night Refreshments	300.00
		$ 9,800.00
	CHARITY DONATIONS	
605-B	Memorials	$ 450.00
605-C	Donations	650.00
605-D	Americanism Fund	400.00
		$ 1,500.00
	TRAVEL	
606-C	Secretary	$ 2,400.00
606-B	Miscellaneous	300.00
606-A	Supreme Council	2,200.00
		$ 4,900.00
608-A	Promotional	1,000.00
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613-H	Contingency	$ 2,426.00
613-G	Tiler	$ 50.00
613-J	Elevator Service	100.00
613-I	Retirement Fund	2,150.00
613-K	Bonuses	500.00
		$ 2,800.00

	BUILDING EXPENSE	
613-A	Janitor's Salary	$ 4,246.00
613-B	Cleaning Building	1,500.00
613-C	Janitorial Supplies	750.00
613-E	Repairs & Maintenance	15,000.00
613-F	Exterminator Service	150.00
613-M	Light Bulbs	75.00
		$ 21,721.00
701	Kitchen Utensils and Equipment	$ 4,000.00
GRAND TOTAL		$122,300.00

IN SEARCH OF PEACE

Psychologists tell us that there will always be people who seek an "escape" from their problems and troubles by resorting to means and devices of their own choosing. Through the ages man has engaged in a ceaseless search for an escape from the consciousness of his sin and guilt—yet, most of man's troubles and problems are brought about by his lack of faith and love.

From the First Letter of Paul to the Corinthians, we read: "And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but not of love, I am a noisy gong and clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge and if I have all faith, so as to remove mountains; but have not love, I am nothing."

In these bewildering times with so many things happening which are beyond our comprehension, we are aghast at the behavior and actions of people who profess to be leaders and should be above the tongue of reproach. We are apalled by the lack of love there is among those who preach it. We are amazed at the amount of malicious hating that is harbored in the hearts of people. All we do is to look at the expressions in their faces to see what is carried within their hearts.

Spite, greed, and lust for power, hatred, jealously, all may satisfy one's ego for a time, but every unkind deed, every unkind word every unkind thought or act, carries with it a round trip ticket and always comes back. It returns from whence it came and is costly to say the least. We might ride the crest of a wave for awhile—but only for a very short time. We might believe that a personality will help cover up for many shortcomings, our many sins and cruel purposes, but, personality is not something assumed or put on like best clothes or a company smile. It is an expression of what one is and a hint of what one wishes to be.

One of our greatest troubles today is due to the fact that man is satisfied with so little and demands so much in others. Sometimes people try to convince those around them of their superiority, by manner of talk and behavior, their ability and power, in order to receive honor and praise from their associates. They will go to great lengths to make others form a good opinion of them and once they are accepted, on face value, they immediately try methods of forcing their weight in power in order to destroy all the good and trust in those who are superior to them. Unfortunately, inferior people use this method to gain their means and to cover up for all the many things they would like to be and in which they lack. Little do they know that in time, the wheat is always separated from the chaff.

Without a feeling of kindness, tolerance and love in our hearts we are nothing in the sight of God. We have been given only an alloted time here on earth—so why abuse this little time we have left by permitting anger, hatred, jealousy and selfishness to mar it.

Let us remember that our minds are magnets, and we attract the sort of thing, good or evil, that we think about most. Paul struggled long and hard to prove that love is the only foundation for peace and happiness. He suffered great pain and ridicule from his enemies—yet his spirit and faith never faltered.

Most of us are in the same position as St. Paul who said: "For the good that I would, I do not; but that evil which I would not, that I do."

—The Masonic Chronicler

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In Memoriam

Our memories are precious gifts.
To treasure through the years,
To comfort us when days are dark,
And eyes are dimmed with tears,
Without them we'd be desolate.
When loved ones slip away.
Possessing them our hearts re-live,
And so — when separation comes,
To bring us bitter loss,
Our memories are precious gifts,
To help bear the cross.

William Ples Andrews, 32°, Durham, N. C.	**Sept. 23, 1970**
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Lester Earl Hart, 32°, Vanceboro, N. C.	**Jan. 1, 1971**
William C. Moore, 33°, New Bern, N. C.	**Jan. 5, 1971**
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Marvin Ronald Smith, Sr., 32°, New Bern, N. C.	**Jan. 7, 1971**
Herman C. Lupton, 32°, New Bern, N. C.	**Jan. 10, 1971**
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Southern Jurisdiction of the United States of America

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New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

(City or Town) Date 19.....

BRETHERN:

I, the undersigned, a Master Mason in good standing in.....

Lodge No....., located at..... under the jurisdiction of the Grand
(Give City and State)

Lodge of....., and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the....., inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Print Name in Full—Do Not Use Initials

Print First Name	Print Middle Name	Print Last Name

Residence.....
City County State

Date of Birth.....
Month Day Year

Place of Birth.....
City County State

Occupation..... Hat Size.....
(State what kind of merchant, salesman, engineer, if owner or part owner; if military give branch and rank.)

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"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

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Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has?..... If you answer "yes" to this question give particulars.
Yes or No

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Mailing Address..... Zip Code.....

RECOMMENDED BY

.....

.....

Amount of fee accompanying petition, $.....
(Make checks payable to Secretary)

Sign.....
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE RECOMMEND YOUR APPLICATION:

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Petition Secured By.....
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